Virtues of Tableegh

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Preface

After praising Allaah Taa'la I and sending salutations upon Rasulullaah ρ, we present a brief treatise containing a few verses and Ahaadeeth pertaining to the necessity of propagating Deen (Tabligh) in accordance to the advice of one of the shining jewels among the revivalists of Deen and a brilliant gem from among the Mashaaikh of the time. The pleasure and happiness of such people can be a means of salvation and a means to wipe out the sins of this sinful one (the author). Therefore, this beneficial work is presented together with stating before every Islaamic Madrasah, Islaamic organization, Islaamic School, every Muslim power, nay, every Muslim that at this time, Deen is on the decline on a daily basis. The war upon Deen from the Muslims, not so much from the non Muslims is not hidden from anyone. Practicing upon the obligatory and compulsory duties has left the lives of not the general people, but from the lives of the special class. Leave out mentioning the abandonment of Salaah and Fasting, hundreds of thousands are involved in open polytheism and blasphemy. What causes even more anger is that they do not even consider it polytheism and blasphemy. The branches of the prohibited things and open sinning are increasing in a clear and open way. The amount of negligence towards Deen and mockery of Deen is (also) not hidden from anyone.

It is for this reason that the special 'ulemaa', and even the general 'ulemaa' are adopting reservation from the people resulting in an increasing gap between the 'ulemaa' and the masses. The result of this is that estrangement from Deen and Deeni affairs is on the increase. The masses have the excuse that no-one is calling them and the 'ulemaa' understand themselves to be excused, (thinking) that no-one is listening to them. However, the excuse of the masses that no-one called us (or showed us) is not sufficient before Allaah Taa'la I. Therefore, it is obligatory upon every person to learn of Deeni matters and research them. Ignorance of the law holds no weight in any court. How can this excuse be of avail when being question by The Ruler of all Rulers? This excuse is a manifestation of 'A sin worse than a sin'. Similarly, this answer of the 'ulemaa' is not suitable that there was no-one to listen. What not did those luminaries whom they claim to be followers tolerate for the cause of tabligh? Were they not pelted? Were they not sworn at? Did they not have to tolerate hardship? After tolerating every form of hardship, they understood their responsibility of tabligh and took Deen to the people. In the face of the greatest opposition, they spread Islaam and the teachings of Islaam with mercy.

Generally, the Muslims have understood tabligh to be special with the 'ulemaa'. However, this is not correct. If a wrong is being done in front of anyone, and he has the ability to stop it or he can create the means to stop it, then it is his compulsory duty to do so. Even if we assume that this is the work of the 'ulemaa', then too, if they are not fulfilling due to their shortcomings or due to some reason then it is necessary that this duty falls upon every person. The importance that the Qur'an and hadith gives to tabligh, commanding the good and forbidding the evil is apparent from the verses and Ahaadeeth that will be quoted (in this book). In such conditions, no-one is exempted from this duty

by calling it the responsibility of the ‘ulemaa’ or to call it the shortcoming of the ‘ulemaa’.

It is for this reason that my general request to everyone is that every Muslim should take some part in tabligh and they should spend however much time they can in tabligh and the protection of Deen.

ہر وقت خوش کہ دست دہد مغتنم شمار   کس را وقوف نیست کہ انجام کار چیست

Value the time that you have   none knows when he will pass away

It is also necessary to note that it is not necessary to be a complete scholar to do tabligh or command the good and forbid the evil. Any such person who knows a ruling of Shari’ah should impart it to others. When any impermissible deed is done before him and he has the ability to stop it, then it is compulsory upon him to stop it. This book comprises of seven comprehensive chapters.

Chapter One

In this chapter, we present a few verses of the pure words of Allaah Taa’la I in which tabligh and commanding the good and forbidding the evil has been encouraged and emphasized. From this we can understand the importance that Allaah Taa’la I gives to it in the fact that he has mentioned this subject under different headings in various places. Approximately sixty verses giving encouragement and explaining (tabligh) has passed the study of a weak person like me. If someone has to do an in depth study, who knows how many verses they would find. We present only a few of them because this book would become very lengthy if we collect them all here.

وَ مَنْ اَحْسَنُ قَوْلًا مِّمَّنْ دَعَاۤ اِلَی اللهِ وَ عَمِلَ صَالِحًا وَّ قَالَ اِنَّنِیْ مِنَ الْمُسْلِمِیْنَ (٣٣)

1. Whose speech can be better than the one who calls (others) towards Allaah Taa’la (by inviting them towards Islaam and good deeds), who (practices what he preaches when he also) performs righteous deeds, and (humbly) says, “I am from the Muslims (those who submit to Allaah Taa’la).” *[Surah HaaMeem Sajdah 41:33]*

The Mufassireen (scholars of tafseer) have written that whoever calls to Allaah Taa’la I is deserving of this glad-tidings and praise, no matter what method they use. For example, the Ambiyaa(A.S.) call by means of miracles, the scholars by proofs, the mujahideen by the sword and the Muezzin by the Azaan. In summary, whoever calls towards good is included in this, whether it be external actions or internal actions like the Mashayikh of tasawwuf call towards the recognition of Allaah Taa’la I.

The Mufassireen have also written that ‘and (humbly) says, “I am from the Muslims”’ indicates towards the fact that a person should have pride over being Muslim. He should understand it to be a source of respect. The Muslim should also express this special pride. Some Mufassireen have also said that the objective is that a person should not think

himself to be a great personality on account of lecturing, advice and tabligh. The person should say that he is a Muslim from amongst the general Muslims.

وَّ ذَكِّرْ فَاِنَّ الذِّكْرٰى تَنْفَعُ الْمُؤْمِنِيْنَ (۵۵)

2. Continue advising (reminding) because advice is beneficial for the Mu'mineen. *[Surah Dhaariyaat (the Winds that Disperse) 51:55]*

The Mufassireen have written that the objective of this is to listen to the verses of the Qur'an and thereafter advise. It is quite apparent that this will be beneficial to the Muslims. It is also beneficial to the non-Muslims in the sense that, Allaah Taa'la-willing, they will become believers and will then be part of those referred to in this verse. In our times, the path of lecturing and advice has literally closed. The objective of lecturing has generally become to show eloquence so that the listeners will praise the speaker, whereas Rasulullaah ρ said that the person who learns lecturing and eloquence so that people can be attracted to him will not have his worship accepted, not the obligatory and not the optional.

وَ اْمُرْ اَہْلَکَ بِالصَّلٰوۃِ وَ اصْطَبِرْ عَلَیْہَا ؕ لَا نَسْئَلُکَ رِزْقًا ؕ نَحْنُ نَرْزُقُکَ ؕ وَالْعَاقِبَۃُ لِلتَّقْوٰی (۱۳۲)

3. Instruct (encourage) your family to perform Salaah and (you) yourself (must) remain steadfast on it. We do not ask provision (sustenance) from you, but We provide for you (your duty is to perform your Salaah and not to forsake it in search of sustenance because We shall provide it for you). The best (most excellent) result (reward in the Aakhirah) is for (adopting) Taqwa. *[Surah TaaHaa 20:132]*

This subject is discussed in a number of narrations that when Rasulullaah ρ was worried about alleviating the straightened circumstances of somebody, then he used to emphasize Salaah. He ρ used to recite this verse, and it is as though by means of it he was indicating that the promise to increase one's sustenance is dependent upon Salaah. The 'ulemaa' have written that together with commanding others to perform Salaah, one is commanded to do so himself because this is more beneficial. Together with tabligh, one gives due importance to that which he calls towards. The effect upon others is more and it becomes a means to make others give importance to it as well.

It is for this reason that for guidance, the Ambiyaa were sent so that they could be an example before the people. It would be easy to practice. The doubt will not come up that a particular command is difficult, how can it be practiced upon? etc.

The wisdom behind the promise of sustenance mentioned after this is that if one establishes Salaah upon its time, then it could apparently be a cause of loss, especially in trade and other labour. For this reason, (Allaah Taa'la I) took this (doubt) away as well, saying that it is Our responsibility. This is all regarding worldly affairs. After this, (Allaah Taa'la I) explains a general principle and a clear fact and that is that a good end is for those who fear Allaah Taa'la I. No-one else is part of this.

يٰبُنَیَّ اَقِمِ الصَّلٰوۃَ وَاْمُرْ بِالْمَعْرُوْفِ وَانْہَ عَنِ الْمُنْکَرِ وَاصْبِرْ عَلٰی مَا اَصَابَکَ ۠ اِنَّ ذٰلِکَ مِنْ عَزْمِ الْاُمُوْرِ (۱۷)

4. "O my beloved son! Establish Salaah, instruct (others to do) good, forbid (them from) evil and patiently endure whatever (difficulty) afflicts you. Verily, this (ability to bear difficulties with patience) is from among the most resolute of matters (demanding the most courage and determination)." *[Surah Luqmaan 31:17]*

This verse has mentioned a few important aspects. In reality, these are important and they are the means for all success. However, we have thrown these behind our backs. Leave out mentioning commanding the good; it is left out almost by everybody. How much negligence is shown towards Salaah which is the most important form of worship and its status is the most important after Imaan. Forget those who do not perform Salaah, even those who do perform Salaah do not give it due importance. This is especially so with regards to jama'ah which is indicated to by 'establishment of Salaah'[1]. This is only adhered to by the poor. The rulers and 'respected' see it as a fault to go to the masjid. To Allaah Taa'la is our complain.

آنچہ عارتست اوفخرمن است

O care free person! What is insulting to you brings me pride

وَلْتَکُنْ مِّنْکُمْ اُمَّۃٌ یَّدْعُوْنَ اِلَی الْخَیْرِ وَیَاْمُرُوْنَ بِالْمَعْرُوْفِ وَیَنْہَوْنَ عَنِ الْمُنْکَرِ ۠ وَاُولٰٓئِکَ ہُمُ الْمُفْلِحُوْنَ (۱۰۳)

5. There should be a group from you (the 'ulema and those adequately trained for this purpose) who invite towards (all that is) good, command (others to do) what is right (as accepted by all) and forbid (others from) evil (as perceived by all). These (people who do this) are indeed the successful ones (those who have reached their goal). *[Surah Aal-Imraan 3:104]*

Allaah Taa'la I has commanded a very important subject matter in this verse and that is that there should be a group that is special for the task of calling to Islaam (tabligh). This command was for the Muslims but it is a matter of sadness that we have totally left it out while other peoples have held onto it with great importance. There are special groups of Christians that go around the world preaching. Similarly, there are special organizations amongst other nations. Is there such a group amongst the Muslims? If the reply is negative, then a positive reply would be difficult. If a special group or an individual stands up (for this), then instead of helping him or them, so much objections are heaped upon them that if they do not leave it today, they will do the next. However, the demand of well-wishing is that they be helped and their mistakes be corrected. It should not be that we do not do any work and we make those who do work the target of our objections and thereby practically stop them.

کُنْتُمْ خَیْرَ اُمَّۃٍ اُخْرِجَتْ لِلنَّاسِ تَاْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْہَوْنَ عَنِ الْمُنْکَرِ وَتُؤْمِنُوْنَ بِاللہِ ۠

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[1] The Qur'anic command

6. You (the followers of Muhammad ρ) are the best of all nations who have been raised for (the benefit and salvation of) mankind. You command what is right, forbid from evil (kufr, shirk, wickedness, etc) and believe in Allaah Taa'la. *[Surah Aal-Imraan 3:110]*

A number of Ahaadeeth clarify that the Muslims are the best of peoples and the Ummah of Muhammad ρ is the best of ummahs. Various places in the Qur'an also state this clearly at some places and by indication at others. This verse also states clearly the best of ummahs and the reason for this is also indicated. You are the best Ummah because you command the good and forbid the evil.

The Mufassireen have written that commanding the good and forbidding the evil has been mentioned before Imaan in this verse, whereas Imaan is the basis of everything. Nothing is acceptable without Imaan. The reason for this is that Muslims are equal with the other nations with regards to Imaan. This is the special characteristic which gives the Ummah of Muhammad ρ a higher status than the followers of the other Ambiyaa, this very commanding the good and forbidding the evil. Commanding the good and forbidding the evil is the outstanding mark of this Ummah.

Due to the fact that nothing is accepted without Imaan, it is therefore also mentioned in this verse. The objective of this verse is to state this commanding the good and forbidding the evil. For this reason, it has been brought first.

The meaning of outstanding mark for this Ummah is that it should be especially adhered to for just walking here and there and doing tabligh is not sufficient. This command was also found in the other ummahs,

فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖ

When they forgot the advice given to them [Surah An'aam (Livestock) 6:44]

An outstanding characteristic denotes importance that it should be taken as a work, an effort and one should be involved in it like one does with other Deeni works.

لَا خَيْرَ فِىْ كَثِيْرٍ مِّنْ نَّجْوٰىهُمْ اِلَّا مَنْ اَمَرَ بِصَدَقَةٍ اَوْ مَعْرُوْفٍ اَوْ اِصْلَاحٍ بَيْنَ النَّاسِ ؕ وَمَنْ يَّفْعَلْ ذٰلِكَ ابْتِغَآءَ مَرْضَاتِ اللهِ فَسَوْفَ نُؤْتِيْهِ اَجْرًا عَظِيْمًا (۱۱۴)

7. There is no good in most of their secret consultations (discussions) except in (the consultations of) him who instructs (people to give) charity, (to do) a good deed or (to take part in) reconciliation between people. Whoever does this seeking Allaah Taa'la's pleasure (and with no other motives), We shall soon grant him an immense reward. *[Surah Nisaa (Women) 4:114]*

Allaah Taa'la I has promised great reward for those who command the good. What can be the limit of the greatness of that which Allaah Taa'la I has termed great? The hadith 'every speech of man is a burden upon him except if it is commanding the good or the remembrance of Allaah Taa'la' is presented in the commentary of this verse.

Rasulullaah ρ is reported to have said in another hadith, “Shall I not tell you of something that is more virtuous than optional Salaah, fasting and sadaqah?” The sahabah ψ requested to be informed of this. Rasulullaah ρ said, “To mend relations between people because damage in mutual relations wipes away good deeds like a razor does hair.” Emphasis upon mending relations between people has been narrated in many texts. We do not intend to present them all here. What we intend to explain here is that to mend relations between people in whatever way is included in commanding the good and it should be given due importance.

Chapter Two

This chapter deals with the Ahaadeeth pertaining to the above subject. It is not possible to mention all the Ahaadeeth here, nor is it our objective. Also, it is feared that if many verses and Ahaadeeth are compiled here, then who will read it? Who has time for these matters nowadays? We only wish to show here and to bring before you the importance with which Rasulullaah ρ emphasized this. Similarly, how severe warnings and cautions he has mentioned if it is not done. A few Ahaadeeth are herewith presented,

عن ابي سعيد الخدري رضي الله عنه قال سمعت رسول الله صلى الله عليه وسلم يقول من راى منكم منكرا فليغيره بيده فان لم يستطع فبلسانه فان لم يستطع فبقلبه وذلك اضعف الايمان (رواه مسلم والترمذي وابن ماجة والنسائ كذا في الترغيب)

Hadhrat Abu Sa’eed Khudri τ narrates that Rasulullaah ρ said, “Whoever among you sees a wrong deed, he should change it with hand. If he does not have the ability to do so, then he (should change it) with his tongue. If he does not have the ability to do so, then he (should change it) with his heart, and this is the weakest form of Imaan.”

It is explained in another hadith that if a person has the ability to change it with his tongue, then he should do so; otherwise he should think it evil. In this case also, he would be relieved of his responsibility.

Another hadith states that the person who understands it to be evil is also a believer but there is no level of Imaan weaker than this.

Various advises of Rasulullaah ρ in this regard are narrated in the Ahaadeeth. Now we take a look at the practical side of it. How many of us are such that prevent an impermissible action being done before us? Or how many make apparent its evil and impermissibility with the tongue? Or at least understand it to be wrong in accordance to the weak level of Imaan that a person has or has a restless heart upon witnessing an impermissible action. Sit in solitude for a while and ponder what should be happening and what is happening.

عن النعمان بن بشير رضي الله عنه قال قال رسول الله صلى الله عليه وسلم مثل القائم في حدود الله والواقع فيها كمثل قوم استهموا على سفينة فصار بعضهم اعلاها وبعضهم اسفلها فكان الذي في اسفلها اذا استقوا من الماء مروا على من فوقهم فقالوا لو انا خرقنا في نصيبنا خرقا ولم نؤذ من فوقنا فان تركوهم وما ارادوا هلكوا جميعا وان اخذوا على ايديهم نجوا ونجوا جميعا (رواه البخاري والترمذي)

Hadhrat Nu'maan bin Basheer τ narrates that Rasulullaah ρ said, "The example of the one who is firm on the commands of Allaah Taa'la and the one who falls into them is like that of a nation who embarked upon a ship and settled in their places (for example) by throwing lots. One group settled on the top level and the other on the bottom level. When those of the lower level needed water, then they came to the upper level to take it. If they think that our continuous coming to the upper level to take water is troubling those of the upper level, therefore we will make a hole in our level where from we can get water. We do not have to trouble those of the upper level. In such a case, if those of the upper level do not stop these fools and think that leave them to do what they wish, we do not have anything to do with them, then the ship will sink and both groups will be destroyed. And if they stop them, then both groups will be saved from drowning.

The Sahabah ψ once asked Rasulullaah ρ if they would be destroyed in such conditions wherein they had pious people amongst them. Rasulullaah ρ said, "Yes, when evil dominates."

We hear calls about the destruction and downfall of the Muslims from all sides and noise is made about it. New ways are prescribed to correct the situation but the sight of the enlightened (modern educated people) and the dark thinking ('ulemaa') has not gone to this point that the true doctor and Merciful Nurturer has mentioned the sickness and the remedy for it. To what extent is it practiced? Is it not the height of oppression that such a remedy is being prescribed that is actually the cause of the sickness? (Negligence is being shown towards Deen and the causes of Deen and people practice upon their own views for the development of Deen). What else will happen besides the sick person of yesterday dying today?

میر کیا سادہ ہیں بیمار ہوے جس کے سبب

اسی عطار کے لڑکے سے دوا لیتے ہیں

Meer is so simple that he became sick on account of which

He went to take medicine from the same druggist's son

عن ابن مسعود رضي الله عنه قال قال رسول الله صلى الله عليه وسلم اول ما دخل النقص على بني اسرائيل انه كان الرجل يلقى الرجل فيقول يا هذا اتق الله ودع ما تصنع به فانه لا يحل لك ثم يلقاه من الغد وهو على حاله فلا يمنعه ذلك ان يكون اكيله وشريبه وقعيده فلما فعلوا ذلك ضرب الله قلوب بعضهم ببعض ثم قال لعن الذين كفروا من بني اسرائيل الى قوله فاسقون ثم قال كلا والله لتامرن بالمعروف ولتنهون عن المنكر ولتاخذن على يد الظالم ولتاطرنه على الحق اطرا (رواه ابو داؤد والترمذي كذا في الترغيب)

Hadhrat Abdullaah bin Mas'ood τ narrates that Rasulullaah ρ said, "The decline of the Bani Israa'eel started in this way that a person met another and saw him doing certain impermissible actions. He prevented him and said, "Fear Allaah Taa'la, do not do this." However, even when that person did not stop, he kept up his relations with him and interacted with him as before with regards to eating, drinking and manners. When this happened on a general scale, then Allaah Taa'la mixed the hearts of some with others

(their hearts became like that of the sinners, the ill-effect fell upon the hearts of the obedient and became like the sinners). He ρ then recited the following verses of the Qur’an,

لُعِنَ الَّذِيْنَ كَفَرُوْا مِنْۢ بَنِیْٓ اِسْرَآءِيْلَ عَلٰى لِسَانِ دَاوٗدَ وَعِيْسَى ابْنِ مَرْيَمَ ؕ ذٰلِکَ بِمَا عَصَوْا وَّكَانُوْا يَعْتَدُوْنَ (٧٨) كَانُوْا لَا يَتَنَاهَوْنَ عَنْ مُّنْكَرٍ فَعَلُوْهُ ؕ لَبِئْسَ مَا كَانُوْا يَفْعَلُوْنَ (٧٩) تَرٰى كَثِيْرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِيْنَ كَفَرُوْا ؕ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ اَنْفُسُهُمْ اَنْ سَخِطَ اللهُ عَلَيْهِمْ وَفِی الْعَذَابِ هُمْ خٰلِدُوْنَ (٨٠) وَلَوْ كَانُوْا يُؤْمِنُوْنَ بِاللهِ والنَّبِیِّ وَمَاۤ اُنْزِلَ اِلَيْهِ مَا اتَّخَذُوْهُمْ اَوْلِيَآءَ وَلٰكِنَّ كَثِيْرًا مِّنْهُمْ فٰسِقُوْنَ (٨١)

Those of the Bani Israa’eel who committed kufr were cursed on the tongues of Dawood and Isa the son of Maryam. That was because they were disobedient and they overstepped the limits (of their religion). (Among the reasons for which they were cursed was that) They never prevented each other (did not abstain) from the evil that they used to carry out. Evil indeed was that which they did (not preventing each other from sinful acts). You will see many of them befriend the Kuffaar (the Mushrikeen and other people opposed to Islaam). Evil indeed is that (sin and false beliefs) which their souls send ahead (to the Aakhirah) for them; (it is because of this) that Allaah Taa’la became angry with them and they shall remain in punishment forever. If they (the Ahlul Kitaab) had believed in Allaah Taa’la, in the Nabi (Muhammad ρ) and what was revealed to him, they would never have taken them (the other Kuffaar) as friends. However, many of them are sinners (disobedient and will still not accept Islaam). [Surah Maa’idah (the Set Table) 5:78-81]

After this, Rasulullaah ρ gave the command to carry out commanding the good with great emphasis. Carry on stopping the oppressor from oppression and bring them towards the truth.

In another hadith it is mentioned that Rasulullaah ρ was sitting while leaning. He forcefully sat up, taking an oath he said, “You will not attain salvation until you do not stop them from oppression.” Another hadith states that Rasulullaah ρ took an oath and said that you should carry on commanding the good and forbidding the evil and continue stopping the oppressors from oppression and carry on pulling other towards the truth otherwise your hearts will be mixed in the same way as theirs was. Similarly, you would be cursed just as the Bani Israa’eel were cursed. The above verses of the Qur’an were recited in support because they explain that the Bani Israa’eel were cursed. One of the reasons, amongst others, for their being cursed was that they did not stop one another from wrong actions.

Today, it is understood to be a good quality if a person is at peace with everyone. Whichever place he goes to, he speaks like those (of that place). It is understood to be perfection and good character. However, this is completely incorrect. Wherever it is definitely known that commanding the good will not be of any benefit, then there is scope for silence (not that one adds to the wrong). Wherever there is benefit, for example, to ones children, those under one, his relations, etc. then to remain silent is not perfection of character. In fact, the person himself is a sinner according to the Shari’ah.

Sufyaan Thauri ﺭ said that the person who is beloved to his neighbours’ and praised by his brothers, it is most probable that he is hypocritical.

It is explained in a number of narrations that when a sin is committed secretly, then the harm of it comes upon the doer. But when a sin is committed openly and people have the ability to prevent it, and still then they do not prevent it, then its harm and difficulty will affect everyone, i.e. it will be general.

Now, every person should think of his own condition that how many sins are done which he is aware of and he can stop it and still too he turns away, or is negligent, or turns a blind eye to it. Greater oppression than this is when someone is making an effort to stop wrong, and then he is opposed. The person is told that he is short-sighted and instead of helping him, he is opposed.

وَ سَيَعْلَمُ الَّذِيْنَ ظَلَمُوْٓا اَىَّ مُنْقَلَبٍ يَّنْقَلِبُوْنَ (٢٢٧)٪

Shortly (after death) the oppressors (wrongdoers) will come to know to which place they will return (Jahannam). [Surah Shu'araa (the Poets) 26:227]

عن جرير بن عبد الله رضي الله عنه قال سمعت رسول الله صلى الله عليه وسلم يقول ما من رجل يكون في قوم يعمل فيهم بالمعاصي ويقدرون على ان يغيروا عليه ولا يغيرون الا اصابهم الله بعقاب قبل ان يموتوا (رواه ابو داؤد وابن ماجة وابن حبان والاصبهاني وغيرهم كذا في الترغيب)

Hadhrat Jareer bin Abdullaah τ narrates, "I heard Rasulullaah ρ saying, "If a person among a group or nation is committing a sin and that group does not stop him from that sin despite them having the ability to do so then Allaah Taa'la will inflict a punishment upon them before their death."

O sincere pious ones! O Muslim brothers who desire the advancement of Islaam! This is the reason for the destruction of the Muslims and the reason for the daily degeneration of the Muslims. Every person should look for one moment at not strangers, not his compatriots, but his house people, his juniors and his children and see how many sins they are involved in openly. Do you stop them from this or not using your position and effect that you would have or not? Forget stopping them, do you even intend to stop them? Did it ever cross your heart that what is my son doing? If he does a crime, not a crime but he gets involved in a political party, then we worry about being affected by it. He is warned, and measures to prove him innocent are resorted to. However, will the guilty in front of the King of all Kings be treated like the guilty in front of a small temporary king?

(For example,) you know that your son has great enthusiasm for chess; he pleases his heart by playing cards and a few Salaah times pass as well. It is regrettable to note that the words 'What are you doing?' do not even leave your mouth by mistake. This is not the work of Muslims. In reality, we are also commanded to leave eating and drinking with such a person (as was explained).

You will find a lot of people who will be unhappy with their sons because of them being lax, they laze around at home, do not make effort at work or he does not do the shop work

promptly. However, you will find very few who will be displeased with their sons if they do not care about performing Salaah with jama'ah or they let the time of Salaah go by.

If these matters were such that it only had terrible consequences in the Aakhirah, then they are of such a standing that we should run very far away from them. However, it is Qiyaamah that the worldly losses (which we understand to be before the Aakhirah in practice) are because of this. Think; is there any limit to this blindness?

وَمَنۡ كَانَ فِىۡ هٰذِهٖۤ اَعۡمٰى فَهُوَ فِى الۡاٰخِرَةِ اَعۡمٰى

Whoever is blind (to the way to guidance and salvation) in this world will be blind to the Aakhirah (unable to see the way to Jannah). [Surah Bani Israa'eel 17:72]

The reality is this,

خَتَمَ اللّٰهُ عَلٰى قُلُوۡبِهِمۡ وَعَلٰى سَمۡعِهِمۡ‌ؕ وَعَلٰۤى اَبۡصَارِهِمۡ غِشَاوَةٌ‌ وَّلَهُمۡ عَذَابٌ عَظِيۡمٌ ‏(۷)

Allaah Taa'la has placed a seal upon their hearts (so that no good enters it) and upon their hearing (so they do not heed what they hear), while there is a veil over their eyes (so they do not see the truth). Theirs shall be a terrible (severe and eternal) punishment. [Surah Al-Baqarah (the Bull) 2:7]

روى عن انس رضي الله عنه ان رسول الله صلى الله عليه وسلم قال لا تزال لا اله الا الله تنفع من قالها وترد عنهم العذاب والنقمة ما لم يستخفوا بحقها قالوا يا رسول الله مالاستخفاف بحقها قال يظهر العمل بمعاصي الله فلا ينكر ولا يغير (رواه الاصبهاني ترغيب)

It is narrated from Hadhrat Anas τ that Rasulullaah ρ said, " لا إله إلا الله will continue to benefit the one who said it and will (continue) to ward off punishment and calamity as long as he is not negligent regarding its rights. The sahabah ψ asked, "What is negligence regarding its rights?" Rasulullaah ρ said, "Allaah Taa'la is disobeyed openly and nothing is done to stop it or change it."

Now you truthfully say if there is any limit to the disobedience of Allaah Taa'la I nowadays and is there any effort made to stop it or to at least curb it? No. the presence of Muslims in this world in such a dangerous time is indeed a blessing of Allaah Taa'la I, otherwise what causes for our destruction have we not created?

Hadhrat Ayesha radiyallahu anha asked Rasulullaah ρ, "If the punishment of Allah has to descend upon the inhabitants of the earth and there are also some pious people there, then will the harm affect them as well? Rasulullaah ρ said that the effect will be felt by everyone in this world but the sinners will be separated on the Day of Qiyaamah. For this reason, those who are satisfied with the level of Deen in their lives should not be contented away from the rest of the world. They should not be carefree for if a calamity has to descend on account of the effect of sins, then he will have to suffer the consequences as well.

عن عائشة رضي الله عنها قالت دخل على النبى صلى الله عليه وسلم فعرفت في وجهه ان قد حضره شيئ فتوضأ وماكلم احدا فلصقت بالحجرة استمع ما يقول فقعد على المنبر فحمد الله واثنى عليه وقال يايها الناس ان الله تعالى يقول لكم مروا بالمعروف وانهوا عن المنكر قبل ان تدعوا فلا اجيب لكم وتسألوني فلا اعطيكم وتستنصروني فلا انصركم فما زاد عليهن حتى نزل (رواه ابن ماجة وابن حبان في صحيحه كذا في الترغيب)

Hadhrat Ayesha radiyallahu anha says, "Once, Rasulullaah ρ came to me. I recognized from his face that some important matter has arisen. Rasulullaah ρ did not speak to anybody. He performed wudhu and went to the masjid. I stood listening behind the wall of the room as to what he would say. Rasulullaah ρ ascended the pulpit and after prasing Allaah Taa'la, he said, "People, Allaah Taa'la tells you to continue calling towards goodness and forbid others from evil before the time comes in which you will call Me and I will not respond, you will ask me but I will not give you and you will seek My help and I will not help you." He did not say anything further and came down from the pulpit.

Those who are lax in matters of Deen and want to oppose the enemy should pay special attention to this subject. The help for the Muslims and help of Deen is hidden in being firm on Deen. Hadhrat Abu Dardaa τ - a great sahabi – says that you should continue commanding the good and forbidding the evil otherwise Allaah Taa'la I will cause such an oppressor to rule over you that will not respect your elders, nor will he have mercy on the young. At that time, your pious persons will make du'a but it will not be accepted. You will desire help but there will be none. You will seek forgiveness but you will not be forgiven. Allaah Taa'la I says,

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تَنْصُرُوا اللّٰهَ يَنْصُرْكُمْ وَ يُثَبِّتْ اَقْدَامَكُمْ (٧)

O you who have Imaan! If you will assist (in the propagation of the Deen of) Allaah Taa'la, Allaah Taa'la shall assist you (in all your affairs) and keep your feet firm (against all opposition). [Surah Muhammad 47:7]

Allaah Taa'la I says,

اِنْ يَّنْصُرْكُمُ اللّٰهُ فَلَا غَالِبَ لَكُمْ ۚ وَ اِنْ يَّخْذُلْكُمْ فَمَنْ ذَا الَّذِيْ يَنْصُرُكُمْ مِّنْۢ بَعْدِهٖ ؕ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ (١٦٠)

If Allaah Taa'la helps you (as in the Battle of Badr), then none can overcome you, and if He leaves you without assistance (as in the Battle of Uhud), then who is there to help you? Only in Allaah Taa'la should the Mu'mineen trust. [Surah Aal-Imraan 3:160]

In Durr e Manthur there is a narration of Hadhrat Hudhayfah τ, quoted in Tirmidhi. It states that Rasulullaah ρ took an oath and said that you should carry on commanding the good and forbidding the evil, otherwise Allaah Taa'la I will inflict you with punishment such that you will make du'a to him and He will not accept.

Upon reaching this point, the reader should think that how much sins we commit. Then it will be known why our efforts are in vain and why our prayers are without effect. (We also learn) as to whether we are planting the seeds of our advancement or our destruction.

عن ابي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم اذا عظمت امتي الدنيا نزعت منها هيبة الاسلام واذا تركت الامر بالمعروف والنهى عن المنكر حرمت بركة الوحى واذا تسابت امتي سقطت من عين الله (كذا في الدر عن الحكيم الترمذي)

Hadhrat Abu Hurayrah τ narrates that Rasulullaah ρ said, "When my Ummah will begin to take this world as great then the awe of Islaam will leave their hearts. And when they leave commanding the good and forbidding evil then they will be deprived of the blessings of revelation. And when they swear one another they will fall in the sight of Allaah Taa'la."

O those who desire unity of the nation! Everyone is making effort for the advancement of Islaam and advancement of the Muslims but the means that are chosen for this are taking us towards retrogression. If in reality you take your messenger ρ to be the true messenger and you take his teachings to be true, then what is the reason that the causes for health and well-being prescribed by you are the causes for sickness and ill-health shown by Rasulullaah ρ. Rasulullaah ρ said, "No one can be a complete believer until his desires are made in line with the Deen that I have come with." Your opinion is that the barrier of religion should be removed from the way so that we can progress like the other nations. Allaah Taa'la I says,

مَنْ كَانَ يُرِيْدُ حَرْثَ الْاٰخِرَةِ نَزِدْ لَهٗ فِيْ حَرْثِهٖ ۚ وَ مَنْ كَانَ يُرِيْدُ حَرْثَ الدُّنْيَا نُؤْتِهٖ مِنْهَا وَمَا لَهٗ فِى الْاٰخِرَةِ مِنْ نَّصِيْبٍ (٢٠)

Whoever desires the harvest (rewards) of the Aakhirah, We shall increase its harvestfor him. (However,) We shall grant (only) a part of this world's harvest (material goods) to the one who desires it (without him receiving all he desires); and he will have no share (of the rewards) in the Aakhirah (because he has no Imaan). [Surah Shura (Consultation) 42:20]

It is explained in a hadith that the person who makes the Aakhirah his goal, Allaah Taa'la makes him contented and the world comes to him disgraced. And the person who makes this world his goal, he becomes involved in worries and he will not receive more than what has been written for him.

Rasulullaah ρ read this particular verse and said that Allaah Taa'la I says, "O son of Aadam, become free for My worship, I will free your heart from worries and I will remove poverty from you, otherwise I will fill your heart with engagements and I will not stop your poverty."

This is the advice of Allaah Taa'la I and Rasulullaah ρ and your opinion is that Muslims are moving away from advancement because the Mullas have placed barriers in the path that is chosen for advancement. Think for a moment with justice. If these Mullas are desirous, then your advancement will be a means for them becoming happy because according to you, their sustenance is through you, so abundance of wealth for you will also be abundance of wealth for them. However, they still oppose you for personal reasons? There must be some reason on account of which they are losing benefit for themselves and are destroying the world of such well-wishers and nurturers like you.

Friends, think for a moment. If this Mulla says something which is clearly mentioned in the Qur'an, then turning ones face away from him in opposition is not only far from intelligence, it is also against the greatness of Islaam. No matter how undeserving this Mulla might be, but when he says something to you that is said by Allaah Taa'la I and Rasulullaah ρ, then it is obligatory upon you to practice. If you turn away, you will have to answer. Not even the worst fool says that he does not care about the governmental laws because the toilet cleaner informed him.

You should not say that these Maulanas who have dedicated themselves for Deeni work are always asking for worldly things. This is because as far as I know, a true Alim will hardly ever ask anything for himself. In fact, the more they are involved in worship, the more they express independence from gifts. However, there is more reward, Allaah Taa'la-willing, in asking for Deeni work than in asking for one's self.

One general objection made is that there is nothing like monasticism in Islaam. Deen and the world have been kept together. Allaah Taa'la I says,

رَبَّنَاۤ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّ فِى الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ (٢٠١)

O our Rabb, grant us (all that which is) good in this world, (all that which is) good in the Aakhirah and save us from the punishment of the fire (of Jahannam). [Surah Al-Baqarah (the Bull) 2:201]

They give a lot of emphasis on this verse as if this is the only verse of the Qur'an that was revealed for us to practice. However, firstly, there is a need to learn the tafseer of this verse from those who are great in knowledge. It is for this reason that the 'ulemaa' say that it is ignorance to only look at the translation of the Qur'an and think of oneself to be a scholar of the Qur'an. We present the tafseer of the sahabah ψ and the 'ulemaa' of the tabi'een of this verse below,

It is narrated from Hadhrat Qataadah τ that the meaning of 'world' is security and sustenance that is sufficient. It is narrated from Hadhrat 'Ali τ that the meaning of 'world' is a pious wife. According to Hadhrat Hasan Basri ﺭ the meaning of 'world' is knowledge and worship. According to Suddi ﺭ, it means pure wealth. It is narrated from Hadhrat Ibn 'Umar τ that it means pious children and the praise of creation. It is narrated from Hadhrat Ja'far τ that the meaning is health, sufficient sustenance, understanding of the speech of Allaah Taa'la I, victory over the enemy and company of the pious.

Secondly, if development in every sphere of worldly activity as my heart desires is meant, then too, a du'a unto Allaah Taa'la I is mentioned and not that a person should be totally involved and absorbed in attaining it. At the same time, asking from Allaah Taa'la I, even if it be to fix up a broken shoe is also Deen.

Thirdly, no one stops us from attaining worldly things, from earning. Undoubtedly one should attain it and with a lot of enthusiasm too. We do not say that you should abandon valuable things of this world, Allaah Taa'la forbid.

The objective is that the amount of effort put into attaining the world, if one cannot exert one's self more for Deen, then at least it should be the same, i.e. the effort to attain the world and effort for Deen must at least be equal. That is why, according to your view, we have been told of Deen and the world. Otherwise, I ask you, the same Qur'an that contains the above-mentioned verse contains all the verses below,

مَنْ كَانَ يُرِيْدُ حَرْثَ الْاٰخِرَةِ نَزِدْ لَہٗ فِیْ حَرْثِہٖ ۚ

Whoever desires the harvest (rewards) of the Aakhirah, We shall increase its harvest for him. [Surah Shura (Consultation) 42:20]

مَنْ كَانَ يُرِيْدُ الْعَاجِلَۃَ عَجَّلْنَا لَہٗ فِيْہَا مَا نَشَآءُ لِمَنْ نُّرِيْدُ ثُمَّ جَعَلْنَا لَہٗ جَہَنَّمَ ۚ يَصْلٰىہَا مَذْمُوْمًا مَّدْحُوْرًا (۱۸) وَ مَنْ اَرَادَ الْاٰخِرَۃَ وَسَعٰى لَہَا سَعْيَہَا وَ ہُوَ مُؤْمِنٌ فَاُولٰٓئِكَ كَانَ سَعْيُہُمْ مَّشْكُوْرًا (۱۹)

Whoever desires the pleasures of this world, We shall speedily grant (him/her) whatever We will (not necessarily what s/he wills) for whoever We will (and not for everyone who will it) in this very world, and then We will appoint Jahannam for him. He will enter it admonished (condemned) and rejected. (On the other hand,) Whoever desires the Aakhirah and exerts (strives) himself for it as he ought to and is a Mu'min, then such are the people whose deeds will be appreciated (by Allaah Taa'la and He will reward them abundantly). [Surah Bani Israa'eel 17:18, 19]

ذٰلِكَ مَتَاعُ الْحَيٰوةِ الدُّنْيَا ۚ وَاللهُ عِنْدَهٗ حُسْنُ الْمَاٰبِ (۱۴)

These are the luxuries of the worldly life (everlasting success is not acquired through luxuries) and with Allaah Taa'la (in securing His pleasure) is a most excellent (place of) return (Jannah). [Surah Aal-Imraan 3:14]

مِنْكُمْ مَّنْ يُّرِيْدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُّرِيْدُ الْاٰخِرَةَ ۚ

Some of you sought the world (the booty) while some of you sought the Aakhirah (choosing to remain posted at the pass and giving their lives defending it). [Surah aal-Imraan 3:152]

قُلْ مَتَاعُ الدُّنْيَا قَلِيْلٌ ۚ وَالْاٰخِرَةُ خَيْرٌ لِّمَنِ اتَّقٰى ۛ

Tell them, "The comfort (enjoyment) of this world is short. The Aakhirah is best for those who have Taqwa…[Surah Nisaa (the Women) 4:77]

وَمَا الْحَيٰوةُ الدُّنْيَآ اِلَّا لَعِبٌ وَّ لَہْوٌ ؕ وَ لَلدَّارُ الْاٰخِرَةُ خَيْرٌ لِّلَّذِيْنَ يَتَّقُوْنَ ؕ

The life of the world (besides those things done to please Allaah Taa'la) is but play (pastime) and sport and most certainly the home of the Aakhirah is best for those with Taqwa (those who realize that the Aakhirah is their true home). [Surah An'aam (Livestock) 6:32]

وَ ذَرِ الَّذِيْنَ اتَّخَذُوْا دِيْنَہُمْ لَعِبًا وَّ لَہْوًا وَّ غَرَّتْہُمُ الْحَيٰوةُ الدُّنْيَا

Leave those people alone who regard (what ought to be) their religion (Islaam) as a play and sport (who make a mockery of it) and whom the worldly life has deceived. [Surah An'aam (Livestock) 6:70]

تُرِيْدُوْنَ عَرَضَ الدُّنْيَا ۖ وَاللهُ يُرِيْدُ الْاٰخِرَةَ ؕ

You desire the things (wealth) of this world (for yourselves by accepting the ransom) while Allaah Taa'la desires the Aakhirah (for you). [Surah Anfaal (the Spoils of War) 8:67]

اَرَضِيْتُمْ بِالْحَيٰوةِ الدُّنْيَا مِنَ الْاٰخِرَةِ ۚ فَمَا مَتَاعُ الْحَيٰوةِ الدُّنْيَا فِى الْاٰخِرَةِ اِلَّا قَلِيْلٌ (٣٨)

Do you prefer the life of this world to the (great rewards in store in the) Aakhirah (for those who fight in Jihaad)? The pleasure of this worldly life is but little (insignificant) compared to the (comfort and pleasures of the) Aakhirah. [Surah Taubah (Repentance) 9:38]

مَنْ كَانَ يُرِيْدُ الْحَيٰوةَ الدُّنْيَا وَ زِيْنَتَهَا نُوَفِّ اِلَيْهِمْ اَعْمَالَهُمْ فِيْهَا وَهُمْ فِيْهَا لَا يُبْخَسُوْنَ (١٥) اُولٰٓئِكَ الَّذِيْنَ لَيْسَ لَهُمْ فِى الْاٰخِرَةِ اِلَّا النَّارُ ۖ وَ حَبِطَ مَا صَنَعُوْا فِيْهَا وَ بٰطِلٌ مَّا كَانُوْا يَعْمَلُوْنَ (١٦)

Whoever desires the life of this world and its splendor (luxurious without a concern for the Aakhirah which they do not believe in), We shall grant them the full rewards for their (good) deeds in this very world and they will not be wronged (they will not be given less than they deserve). They are the ones who shall have only (nothing but) the Fire for themselves in the Aakhirah. Whatever (good actions) they did in the world will be lost to them (in the Aakhirah) and all their (good) deeds will be in vain (because they will see no rewards for these in the Aakhirah where they will require them most. This is because they craved only for worldy possessions). [Surah Hood 11:15, 16]

وَفَرِحُوْا بِالْحَيٰوةِ الدُّنْيَا ؕ وَمَا الْحَيٰوةُ الدُّنْيَا فِى الْاٰخِرَةِ اِلَّا مَتَاعٌ (٢٦)

They (the Kuffaar) rejoice (boast) about (their wealth and positions in) the life of this world whereas the life of this world is a worthless article in comparison with the Aakhirah (therefore, despite their boasting, they have nothing if they do not earn the pleasures of the Aakhirah). [Surah Ra'ad 13:26]

فَعَلَيْهِمْ غَضَبٌ مِّنَ اللهِ ۚ وَلَهُمْ عَذَابٌ عَظِيْمٌ (١٠٦) ذٰلِكَ بِاَنَّهُمُ اسْتَحَبُّوا الْحَيٰوةَ الدُّنْيَا عَلَى الْاٰخِرَةِ ۙ

(they) will have Allaah Taa'la's wrath on them and they shall suffer a terrible punishment. This (punishment) is because they prefer the life of this world to the Aakhirah. [Surah Nahl (the Bee) 16:106, 107]

There are many verses in which the world has been compared to the Aakhirah. It is not our objective to collect them all here, nor is there a need for it. A few verses have been quoted here as an example. For brevity, only the verses, surah and verse number has been provided. Refer to a translation of the Qur'an.[2] The objective of all these verses is to show

[2] Care has been taken to provide translations and detailed references in this work.

that those who give preference to the world over the Aakhirah are in great loss. If you cannot control both, then only the Aakhirah is worthy of being given preference.

I do not deny that there is a great need for necessities of worldly life. It is absolutely necessary to answer the call of nature, but no one with a proper mind will sit in the bathroom for the entire day.

If we take a deep look at the wisdom of Allaah Taa'la I, we will conclude that everything has a place in the Shari'ah. Allaah Taa'la I has clarified everything. The distribution of the Salaah times has indicated to the fact that half the day is for man, whether he spends it in rest or in earning a livelihood, and half the day is for Allaah Taa'la I. The demand of Allaah Taa'la I keeping Deen and the world concurrent is that half the time be spent for Deen and half the time be spent for the world. If one has given more than half the day to the world, whether it be in earning a livelihood or in resting, then he has definitely given preference to the world. The demand of justice according to your view is that from the 24 hour day, 12 hours should be given for Deen so that the rights of both (Deen and the world) can be fulfilled. Then, definitely the statement that we have been ordered to attain the goodness of the world and the Aakhirah will be valid and Islaam does not teach monasticism.

It was not our objective to mention this subject here but in reply to the objection it has been explained. For this reason we have sufficed upon just alluding to the reply. The objective of this chapter was to mention the Ahaadeeth on tabligh. I suffice upon 7 because 7 is enough for those who wish to accept and for those who do not wish to accept, the following verse is more than sufficient,

وَ سَيَعۡلَمُ الَّذِيۡنَ ظَلَمُوۡۤا اَىَّ مُنۡقَلَبٍ يَّنۡقَلِبُوۡنَ (٢٢٧)٪

Shortly (after death) the oppressors (wrongdoers) will come to know to which place they will return (Jahannam). [Surah Shu'araa (the Poets) 26:227]

Finally, we also wish to explain that we learn from some Ahaadeeth that during the time of fitnah (corruption), when miserliness will be obeyed, when carnal desires will be followed, when the world will be given preference over Deen, when everyone will be happy about his opinion, then at that time, Rasulullaah ρ ordered us to leave the reformation of others and to adopt seclusion. However, according to the Mashayikh, that time has not yet come. For this reason, whatever one can do, he should do before the time comes when one will witness that no reformation of anyone is possible. Also, it is necessary to give importance to refraining from those faults that are mentioned in the Ahaadeeth because they are the doors of fitnah. After them there is only total fitnah. Rasulullaah ρ has included them among the destructive things.

اللهم احفظنا من الفتن ما ظهر منها وما بطن

O Allaah Taa'la, save us from fitnah, the external and the internal.

Chapter 3

In this chapter our objective is to make others aware of a special subject. In this time, just as we are failing in tabligh and generally people are very negligent of it, similarly, some people have the sickness that when they are given a Deeni position, to speak, lecture, teach, do tabligh, advise, etc. then they become so involved in the worry for others that they neglect themselves. Whereas, it is much more important to reform one's own self just as it is necessary to reform others. Rasulullaah ρ has greatly prevented in various places that we move amongst people advising them and we remain involved in sin ourselves.

Rasulullaah ρ saw a group of people on the night of me'raaj whose lips were being cut with scissors of fire. Rasulullaah ρ asked as to who they were. Hadhrat Jibreel υ replied that they were the preachers of your Ummah who used to advise others but did not practice themselves. [3] it is explained in one hadith that some dwellers of Jannah will sometimes go the dwellers of Jahannam and ask them as to how did they reach here. (they will say) by practicing upon what you told us, we have reached Jannah. They will reply, "We used to tell you but we did not practice ourselves." It is mentioned in another hadith that punishment will go very quickly to the group of evil Qurra' (the 'ulemaa'). They will be surprised for they will be punished before even the polytheists. It will be told to them that to commit a sin knowing of its prohibition cannot be equal to committing a sin not knowing of its consequences.

The Mashaaikh have written that the lecture of someone who does not practice will not be beneficial. This is the reason why in this time there are jalsahs, lectures and programs daily, but all of them have no effect. There are different types of writings and magazines, but without fruit. Allaah Taa'la I says,

اَتَاْمُرُوْنَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ اَنْفُسَكُمْ وَاَنْتُمْ تَتْلُوْنَ الْكِتٰبَ ؕ اَفَلَا تَعْقِلُوْنَ (۴۴)

Do you command people to adopt piety (to embrace the Deen of Muhammad ρ) and forget (to do so) yourselves, whereas you are the ones who recite the Book? Have you no understanding (of your wrongdoing)? [Surah Al-Baqarah (the Bull) 2:44]

Rasulullaah ρ is reported to have said,

ما تزال قدما عبد يوم القيامة حتى يسأل عن اربع عن عمره فيم افناه وعن شبابه فيم ابلاه وعن ماله من اين اكتسبه وفيم انفقه وعن علمه ما ذا عمل فيه (ترغيب عن البيهقي وغيره)

A person's feet will not move on the Day of Qiyaamah until he is questioned about four things. His age, in what did he utilize it? His youth, in what did he spend it. His wealth, how did he earn and spend it and of his knowledge, to extent did he practice upon it. Hadhrat Abu Dardaa τ - a great Sahaabi – says that I have the most fear of this that I will

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[3] Mishkaat

be called in front of all the groups on the Day of Qiyaamah and I will be asked as to whether I practiced upon whatever knowledge I sought. A Sahabi τ asked Rasulullaah ρ as to who the worst of creation is. Rasulullaah ρ said, "Do not ask of the worst things, ask good things. The worst of creation are the worst 'ulemaa'."

It is mentioned in one hadith that there are two types of knowledge. One is only on the tongue. It is a proof for Allaah Taa'la I and it will stand against the bearer of that knowledge. The second type is that one which affects the heart. This is beneficial knowledge. The crux of this discussion is that a person should attain inward knowledge together with outward knowledge so that together with knowledge, the heart can also attain qualities. Otherwise, if the heart is not affected, then it is the proof for Allaah Taa'la I and the bearer will be taken to account on the Day of Qiyaamah as far as practice upon that knowledge is concerned. There are many severe warnings narrated in other Ahaadeeth. For this reason, it is necessary that my brothers involved in tabligh should worry first about the reformation of their external and internal selves before they are included in these warnings. May Allaah Taa'la I grant this sinful one the divine ability to reform his external and internal self for there is none worse in action than him (the author).

إلا أن يتغمدني الله برحمته الواسعة

Chapter Four

In this chapter we intend to turn the attention of those involved in tabligh to a special and very important aspect and that is sometimes during the effort of tabligh a little carelessness brings harm together with the inherent benefit. It is necessary that every step of caution is taken. There are many people involved in tabligh who in their fervor do not care about covering the faults of others, whereas the honour of a Muslim is a very great thing. Rasulullaah ρ said,

عن ابي هريرة رضي الله عنه مرفوعا من ستر على مسلم ستره الله في الدنيا والاخرة والله في عون العبد ماكان العبد في عون اخيه (رواه مسلم وابو داؤد وغيرهما ترغيب)

He who covers the faults of a Muslim, Allaah Taa'la will cover his sins in this world and in the Aakhirah and Allaah Taa'la helps His servant as long as the servant is helping his brother.

عن ابن عباس رضي الله عنهما مرفوعا من ستر عورة اخيه ستر الله عورته يوم القيامة ومن كشف عورة اخيه المسلم كشف الله عورته حتى يفضحه بها في بيته (رواه ابن ماجة ترغيب)

Hadhrat Ibn 'Abbas τ narrates that Rasulullaah ρ said, "He who conceals the faults of his brother, Allaah Taa'la will cover his faults on the Day of Qiyaamah and he who opens the faults of his brother Muslim, Allaah Taa'la will open his faults until he will be disgraced in his (own) house."

This subject has been narrated in various Ahaadeeth. Therefore, it is absolutely necessary for those involved in tabligh to cover the faults of others. Over and above this, they should protect their honour. Rasulullaah ρ said that the person who does not help his brother at such a time when his honour is being tarnished, Allaah Taa'la will not help him at the time when he is in need of help. Another hadith states that the worst interest is dishonouring a Muslim.

Similarly, there are severe warnings narrated for the one who dishonors a Muslim. For this reason, those who are involved in tabligh should give full importance during forbidding the evil that they should not dishonor anyone. The forbiddance of an evil deed should be done quietly if the deed is being done quietly and the forbiddance should be done openly if the evil is being done openly. Also, a person should try his level best to worry about the honour of the person whom he is reprimanding before his good deeds are destroyed and he becomes deserving of sin. The summary of this discussion is that evil deeds should definitely be stopped because of the various warnings narrated for doing so but at the same time, importance should be given to the honour of the person being stopped.

An instance of this is that if a sin is being done openly, then it could be stopped openly without any fear. However, one should not adopt such a method with someone from whom the sin is not openly happening that will cause the sin to open up. It is also part of the etiquettes of tabligh to be soft. Someone advised the khalifah Ma'mun ar Rasheed in harsh terms. He said, "Be soft because Allaah Taa'la I sent better people than you, Musa υ and Harun υ to a person worse than myself, i.e. Fir'awn. He I said,

فَقُوْلَا لَہٗ قَوْلًا لَّيِّنًا لَّعَلَّہٗ يَتَذَكَّرُ اَوْ يَخْشٰى (۴۴)

Speak to him in gentle (kind) words, perchance he may take heed or fear (Me). [Surah TaaHaa 20:44]

A young man came to Rasulullaah ρ and asked permission to commit adultery. The sahabah ψ could not accept this and became angry. Rasulullaah ρ said to him, "Come closer." Rasulullaah ρ then said, "Do you wish that someone commits adultery with your mother?" He replied, "May I be sacrificed upon you, no. I do not desire it at all." He ρ said, "In the same way, other people do not want others to commit adultery with their mothers." He ρ said, "Do you wish that someone commits adultery with your daughter?" He said, "May I be sacrificed for you, I do not wish so." He ρ said, "Similarly, other people do not want others to commit adultery with their daughters." In this way, Rasulullaah ρ asked about a sister, a paternal aunt and maternal aunt. Rasulullaah ρ placed his blessed hand on this person's chest and made du'a, "O Allaah Taa'la, purify his heart, forgive his sins and protect his private parts from sin." The narrator says that after this, there was nothing more hated than adultery in this person's eyes.

In summary, a person should make others understand by du'a, advice, sympathy etc. and he should put himself in the other person's shoes and think how he would like to be advised.

Chapter Five

In this chapter, we present a request before all those involved in tabligh, and that is they should be sincere in their every speech and lecture. This is because a small action done with sincerity becomes great in terms of its end result in this world as well as the Aakhirah. Without sincerity, there is no effect in this world, nor is there any reward in the Aakhirah. Rasulullaah ρ said,

ان الله لا ينظر الى صوركم واموالكم ولكن ينظر الى قلوبكم واعمالكم (مشكوة عن مسلم)

"Indeed Allaah Taa'la does not look at your forms and your wealth, but He looks at your hearts and your actions."

It is mentioned in another hadith that someone asked Rasulullaah ρ, "What is Imaan?" Rasulullaah ρ said, "Sincerity." This subject is mentioned under various narrations in Targheeb.

It is explained in one hadith that when Rasulullaah ρ sent Hadhrat Mu'aadh τ as the ruler of Yemen then he asked Rasulullaah ρ for parting advice. Rasulullaah ρ said, "Have sincerity in matters of Deen because a small action with sincerity in sufficient." It is mentioned in one hadith that Allaah Taa'la accepts only those actions that are done solely for Him. Another hadith states,

قال الله تعالى انا اغنى الشركاء عن الشرك من عمل عملا اشرك فيه معى غيري تركته وشركه وفي رواية فانا منه برئ فهو للذي عمله (مشكوة عن مسلم)

"Allaah Taa'la says, "I am the most independent of partners from shirk[4]. Whoever does an action and includes others with Me, I leave him and his partner." Another narration states, "I am free from him, he is for those whom he has done it."

It is mentioned in another hadith that there will be a caller on the Day of Qiyaamah who will say, "Whoever has added another in any action should go and get the reward from that person." Allaah Taa'la I is greatly independent of any partners. It is mentioned in one hadith,

من صلى يراءى فقد اشرك ومن صام يراءى فقد اشرك ومن تصدق يراءى فقد اشرك (مشكوة عن احمد)

[4] People in this world need partners and they are happy with partners and I am the Creator of all, I have nothing to do with worship that has other partners in it.

“Whoever performed Salaah for show has committed an act of shirk, and whoever has fasted for show has committed an act of shirk and whoever has given charity for show has committed an act of shirk.”

The meaning of shirk here is that the person has made others i.e. those whom he showed off to, partner to Allaah Taa’la I in his action. In this case, the action does not remain for Allaah Taa’la I, but it becomes for others which is done for show. Another hadith states,

ان اول الناس يقضى عليه يوم القيامة رجل استشهد فاتى به فعرفه نعمته فعرفها فقال فما عملت فيها قال قاتلت فيك حتى استشهدت قال كذبت ولكنك قاتلت لان يقال جرئ فقد قيل ثم امر به فسحب على وجهه حتى القى في النار ورجل تعلم العلم وعلمه وقرء القرآن فاتى به فعرفه نعمه فعرفها قال فما عملت فيها قال تعلمت العلم وعلمته وقرأت فيك القرآن قال كذبت ولكنك تعلمت العلم ليقال انك عالم وقرأت القرآن ليقال هو قارئ فقد قيل ثم امر به فسحب على وجهه حتى القى في النار ورجل وسع الله عليه واعطاه من اصناف المال كله فاتى به فعرفه نعمه فعرفها قال فما عملت فيها قال ما تركت من سبيل تحب ان ينفق فيها الا انفقت فيها لك قال كذبت ولكنك فعلت ليقال هو جواد فقد قيل ثم امر به فسحب به على وجهه ثم القى في النار (مشكوة عن مسلم)

“Among the first people who will be taken to account on the Day of Qiyaamah will be a martyr. He will be brought and will be made to recognize the favours bestowed upon him. He will recognize them. It will be said to him, “What did you with them?” He will say, “I fought for Your pleasure until I was martyred.” Allaah Taa’la will reply, “You have lied, you fought so that it may be said of you that you were brave. This has been said. A decision will be passed and he will be flung headlong into the fire. The second is the person who sought knowledge and taught it and recited the Qur’an. He will be made to recognize the favours bestowed upon him. He will recognize them. It will be said to him, “What did you do with them?” He will say, “I learnt knowledge and taught it and I recited the Qur’an for You.” Allaah Taa’la will reply, “You have lied, you taught knowledge so that you may be called a scholar and you recited the Qur’an so that it may be said that you were a Qaari (reciter). It has been said.” A decision will be passed and he will be flung headlong into the fire. Then will be a person for whom Allaah Taa’la extended His favours and gave him from every type of wealth. He will be brought and made to recognize the favours of Allaah Taa’la. He will recognize them. It will be asked, “What did you do with them?” He will reply, “I have not left an avenue in which you like it should be spent in, except that I spent therein.” Allaah Taa’la will reply, “You have lied, you did so in order to be called generous. This has been said.” A decision will be passed and he will be flung headlong into the fire.”

For this reason, it is necessary that those involved in tabligh should keep the pleasure of Allaah Taa’la I, the spread of Deen and the sunnah of Rasulullaah ρ in mind in all their works. They should not give any place whatsoever to fame, honour and praise. If it does come to mind, then they should immediately recite and correct it. May Allaah Taa’la I bless this sinful one as well as the readers with the ability to cultivate sincerity on account of His grace and on account of the blessings of the charity and speech of His beloved.

Chapter Six

In this chapter we wish to draw the attention of the general Muslims to one particular aspect. And that is that nowadays, not evil thoughts or inattentiveness, but opposition and belittling of ‘ulemaa’ is happening on a general scale. This is very dangerous as far as Deen is concerned. There is no doubt in the fact that every group of people in this world has good and bad among them. The same exists for the fraternity of the ‘ulemaa’. In fact, there are more bad ones among the good and the evil ones are mixed with the guided ones. However, two things deserve great attention. The first is that a person can never form a definite opinion of someone until and unless it is clearly proven that he has evil traits,

وَ لَا تَقْفُ مَا لَيْسَ لَکَ بِہٖ عِلْمٌ ؕ اِنَّ السَّمْعَ وَ الْبَصَرَ وَالْفُؤَادَ کُلُّ اُولٰٓئِکَ کَانَ عَنْہُ مَسْئُوۡلًا (۳۶)

And do not pursue what you have no knowledge about (do not comment on subjects you have no knowledge about or speak about something that has not been verified). Indeed questioning (on the Day of Qiyaamah) shall take place with regard to (what) the ears (heard), (what) the eyes (saw) and (what thoughts and wrong beliefs) the hearts (harboured). [Surah Bani Israa’eel 17:36]

To reject the statements of someone on the supposition that he is evil (without verifying so) is greater oppression.

Rasulullaah ρ had such great caution in this matter that (once) the subject matter of the taurah was translated into Arabic and read before him. Rasulullaah ρ said that you should verify it nor reject it, but you should say that we have Imaan in whatever Allaah Taa’la I has revealed, i.e. Rasulullaah ρ stopped us from accepting or rejecting (without research) what was narrated from the non-Muslims. However, our condition is such that whenever anyone says something that is against our view, then we attack him so that his talk holds no weight. This is done even though it might be proven that he is of the people of the truth.

The second important aspect is that the true ‘ulemaa’, the guided ‘ulemaa’ and the ‘ulemaa of goodness are human beings. It is the quality of only the Ambiyaa to be sinless. For this reason, the consequences of their mistakes, shortcomings and errors will be borne by them. The decision lies with Allaah Taa’la I, whether He will forgive them or whether he will punish them. It is most probable, Allaah Taa’la-willing, that He will forgive them. The reason for this is that most of the time, a merciful master will forgive his servant who leaves his work and devotes himself totally to the work of the master. There can be none equal in mercy compared to Allaah Taa’la I. However, if he takes one to task out of His justice, then it is totally His action. For these reasons, it is a cause of irreligiousness to make others think evil of the ‘ulemaa’, make others hate them and make an effort to keep others away from them. There is great calamity in store for those who do this. Rasulullaah ρ said,

ان من اجلال الله تعالى اكرام ذي الشيبة المسلم وحامل القرآن غير الغالي فيه ولا الجاني عنه واكرام ذي السلطان المقسط (ترغيب عن ابي داؤد)

“It is honour for Allaah Taa’la to honour an aged Muslim, a protector of the Qur’an who is free from extremism and a just ruler.”

Another hadith states,

ليس من امتي من لم يبجل كبيرنا ويرحم صغيرنا ويعرف عالمنا (ترغيب عن أحمد والحاكم وغيرهما)

“Those who do not honour our elders, do not have mercy on our young and do not appreciate our ‘ulemaa’ are not from us.”

Another hadith states,

عن ابي امامة رضي الله عنه عن رسول الله صلى الله عليه وسلم قال ثلث لا يستخف بهم الا منافق ذوالشيبة في الاسلام وذوالعلم وامام مقسط (ترغيب عن الطبراني)

Hadhrat Abu Umaamah τ narrates that Rasulullaah ρ said, “There are three people whom none but a hypocrite will belittle. An aged Muslim, a scholar and a just ruler.”

In some narrations, Rasulullaah ρ is reported to have said that I fear three things the most for my Ummah. One is that worldly conquests will open for them on account of which jealousy will be created. The second is that the Qur’an will become so common that every person will try and understand it’s meaning, whereas there are many places whose meaning and purport is such that none but Allaah Taa’la I knows it. Those who are grounded in knowledge also say that we have conviction in it. All of it is from Allaah Taa’la I (Bayaan ul Qur’an). What this means is that those who are grounded in knowledge do not go any further after testifying to it, so what right do the masses have in delving into the intricacies of it? The third is that the rights of the ‘ulemaa’ will be infringed upon and they will not be treated well. Targheeb has transmitted this narration from Tabraani and many narrations of this nature are found in the books of hadith.

Most of the words used nowadays for the ‘ulemaa’ and religious knowledge have been classed as blasphemous by Fataawa Aalamgiri. However, people are unaware of this due to their negligence. For this reason, it is most important that people should exercise great caution in using these words on a general scale. Even if we were to assume that there are no true ‘ulemaa’ in the world at this time and every group that is referred to as ‘ulemaa’ are evil, then too, you are not relieved of your responsibility by calling them evil ‘ulemaa’. In such conditions it becomes obligatory upon the entire world to create a group of true ‘ulemaa’ and knowledge should be taught to them. The reason for this is that the presence of ‘ulemaa’ is Fardh e Kifaayah. If one group is present for this, then this obligation will fall off the rest, otherwise, the entire world will be sinful.

One general objection is that the differences among the ‘ulemaa’ has destroyed the people. To a certain degree, this could be correct. However, the reality is that these differences among the ‘ulemaa’ is not something of today, nor is it something of fifty or a hundred years ago. It is from the time of Rasulullaah ρ.

Rasulullaah ρ gave his sandals to Hadhrat Abu Hurayrah τ as a sign and told him to announce that whoever recites the Kalimah will enter Jannah. On the way he met Hadhrat Umar τ who asked him about this. Hadhrat Abu Hurayrah τ told him that he was sent by Rasulullaah ρ. Despite this being the case, Hadhrat Umar τ struck Hadhrat Abu Hurayrah τ on his chest with such force that he fell to the ground. No one published posters against Hadhrat Umar τ, nor was any communal gathering called to refute him and nor was any resolution passed against him.

There were thousands of rulings about which the sahabah ψ had differences of opinion and there is possibly no ruling among the four madh habs wherein there is no difference of opinion. From the time of making intention until the salaam, in a four rak’at Salaah, there are approximately two hundred differences that has passed me – who is so weak. Who knows how many more there are? We never hear of them besides two or three like lifting the hands, saying Aameen loudly etc. we do not see it being made famous and posters being published about it. We do not see jalsahs and debates being held about it. The secret is that the ears of the masses are not unaware of these rulings.

Differences amongst the ‘ulemaa’ are a mercy. It is a clear matter that if someone passes a ruling on the basis of a shar’i proof, and if this proof is not correct according to another scholar, then he is forced from the side of Shari’ah to have a difference. If he does not have a difference, then he is a hypocrite and a sinner. The reality is that in order not to do effort; people make all sorts of silly and nonsensical excuses. Otherwise, there is always difference of opinion amongst the doctors, there is difference of opinion among the lawyers but no-one abandons treatment and no-one stops from fighting their case. So, it is a calamity if we make the differences among the ‘ulemaa’ an excuse the matters of Deen. Definitely, it is necessary for those who truly wish to practice that they practice upon the view of that ‘aalim whom they understand to be good, to be a follower of the sunnah. They should stay away from useless attacks and objections. The person who does not have the ability to understand proofs and give preference to one proof (over another) has no right to delve into them.

Rasulullaah ρ said that it is destroying knowledge for one to narrate knowledge from the one who is not worthy. However, when the irreligiousness has reached the limit that every person understands it his right to comment about the clear instructions of Allaah Taa’la I and Rasulullaah ρ, then where do the ‘ulemaa’ stand? The amount of accusations is in fact very few,

وَمَنْ يَّتَعَدَّ حُدُوْدَ اللهِ فَاُولٰٓئِکَ ہُمُ الظّٰلِمُوْنَ (۲۲۹)

Those who overstep the limits of Allaah Taa’la are indeed the oppressors (wrongdoers).
[Surah Al-Baqara (the Bull) 2:229]

Chapter Seven

This chapter is a completion or conclusion to the previous one. We wish to present a very important request to the readers and that is, to keep relations with the men of Allaah Taa'la and to be of service to them is a source of strength in matters of Deen and it is a source of goodness and blessings. Rasulullaah ρ said,

الا ادلك على ملاك هذا الامر الذي تصيب به خير الدنيا والآخرة عليك بمجالس اهل الذكر (مشكوة)

"Shall I not tell you of something by means of which you will attain success in this world as well as the hereafter? It is to remain in the gatherings of those who remember Allaah Taa'la and when you are in solitude, then keep your tongue moist in the remembrance of Allaah Taa'la."

To research about who the men of Allaah Taa'la exactly are is absolutely necessary. The recognition of the men of Allaah Taa'la lies in those who follow the sunnah because Allaah Taa'la I has sent His beloved, Rasulullaah ρ as an example for the guidance of the Ummah. Allaah Taa'la I says,

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللهَ فَاتَّبِعُوْنِىْ يُحْبِبْكُمُ اللهُ وَ يَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ۗ وَاللهُ غَفُوْرٌ رَّحِيْمٌ (٣١)

Say (O Muhammad ρ), "If you love Allaah Taa'la then follow me (Muhammad ρ), Allaah Taa'la will then love you (He will reward you and grant you numerous material and spiritual blessings) and forgive your sins. Allaah Taa'la is Most Forgiving, Most Merciful." [Surah Aal-Imraan 3:31]

For this reason, whoever follows the sunnah of Rasulullaah ρ is indeed a man of Allaah Taa'la I and the further away a person is from the sunnah, the further away he will be from Allaah Taa'la I. The mufassireen have written that the person who claims to have love for Allaah Taa'la I and he is against the sunnah of Rasulullaah ρ, then he is a liar. This is because it is the rule of love and attachment that he who loves someone, he loves his house, his walls, his courtyard, his garden and even his dog and donkey.

امر على الديار ديار ليلى اقبل ذا الجدار وذاالجدارا

وما حب الديار شغفن قلبي ولكن حب من سكن الديارا

I pass by the city of Layla, so I love the walls of it. The love of certain cities has not enveloped my heart but the control of the love of the people who live there (has filled my heart)

Another poet says,

تعصي الاله وانت تظهر حبه وهذا لعمري في الفعال بديع

لو كان حبك صادقا لاطعته ان المحب لمن يحب مطيع

You claim to love Allaah Taa'la and you disobey Him. If you were true in your claim, then you would not disobey Him. This is because the lover always follows the beloved.

Rasulullaah ρ said that my entire Ummah will enter Jannah except the one who rejects. The sahabah ψ asked, "What is the meaning of the one who rejects?" Rasulullaah ρ said, "The one who obeys me will enter Jannah and the one who disobeys me has rejected." In another hadith Rasulullaah ρ is reported to have said that none of you can be a true believer until his desires are brought in-line with the Deen that I have come with.[5]

It is shocking to note that those who claim the welfare of Islaam and the Muslims are deprived from obeying Allaah Taa'la I and Rasulullaah ρ. If it is mentioned to them that something is against the sunnah, it is against the way of Rasulullaah ρ, then it is like the strike of an axe,

خلاف پیمبر کسے رہ گزید

کہ ہر گز بمنزل نخواہد رسید

The person who treads a path against that of the messenger will never reach his destination

In summary, after coming to know that a person is a follower of the sunnah, then (one should know) that to join ties with them, to be of service to them and to benefit from their knowledge is a cause for advancement in Deen. It is also the command of Rasulullaah ρ.

It is mentioned in one hadith that when you pass by the gardens of Jannah, then attain something therefrom. The sahabah ψ asked, "O Rasul of Allaah Taa'la, what are the gardens of Jannah?" Rasulullaah ρ replied, "The gatherings of knowledge."

In another hadith Rasulullaah ρ is reported to have said that Luqmaan advised his son to understand it necessary to remain in the gatherings of the 'ulemaa' and to ponder over the advises of the wise people of the Ummah. This is because Allaah Taa'la I enlivens dead hearts through wisdom just like beneficial rainfall does to dead earth. The wise are those who are grounded in Deen, and not anyone else.

In another hadith it is narrated that someone asked Rasulullaah ρ as to who is the best companion for us? Rasulullaah ρ said, "The person whose sight reminds you of Allaah Taa'la I, by whose speech your knowledge increases and by whose actions you remember Aakhirah. These narrations are recorded in Targheeb.

It is stated in one hadith that the best people are those whom when they are seen, one remembers Allaah Taa'la I. Allaah Taa'la I says,

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ (١١٩)

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[5] Mishkaat

O you who have Imaan! Fear (the punishment of) Allaah Taa'la (by doing good and abstaining from sin) and stay (associate) with the truthful. [Surah Taubah (Repentance) 9:119]

The Mufassireen have written that the meaning of 'the truthful' at this place is the mashayikh of tasawwuf. When a person will become a servant of their's, then he will reach high stages under his nurturing and strength of friendship with Allaah Taa'la I.

Shaykh Akbar J says that if you will not make your work in accordance to the pleasure of another, then you will not be able to attain freedom from the desires of the carnal self, even if you have to strive your entire life. Therefore, when you find such a person for whom you have honour in your heart, then serve him and live as a dead person such that he can do whatever he wants with you and none of your desires should hold any weight. Obey his instructions quickly and stay away from that which he prohibits you from. If he orders you to take up an occupation, then do so, but do so on his order, not out of your own opinion. If he orders you to sit, then sit. It is necessary that a person remains looking for a perfect Shaykh so that he can join you to Allaah Taa'la I.

Rasulullaah ρ said that the angels surround the group that is engaged in the remembrance of Allaah Taa'la I, mercy descends on them and Allaah Taa'la I mentions them in His gathering. What greater blessing can there be than the mention of someone in the gathering of the beloved for the yearning heart?

Another hadith states that there is a caller who calls out regarding those who sincerely remember Allaah Taa'la I that Allaah Taa'la I has forgiven you and He has changed your evil deeds into good ones. It is stated elsewhere that the gathering in which there is no mention of Allaah Taa'la I and no salutations upon Rasulullaah ρ will be a source of regret on the Day of Qiyaamah for those who sat in that gathering.

There is a du'a of Hadhrat Dawood υ that states, "O Allaah Taa'la, if you see me going away from the gathering of those who remember You to the gathering of the negligent, then break my feet."

جب اس کی صوت و صورت سے ہے محرومی تو بہتر ہے

مرے کانوں کا کرہونا اور آنکھیں کورہو جانی

When I am deprived of his voice and sight then it is better for my ears to be deaf and for my eyes to be blind

Hadhrat Abu Hurayrah τ says that the gathering in which Allaah Taa'la I is remembered shines unto those in the heavens like the stars shine for those on the ground.

Hadhrat Abu Hurayrah τ once went to the market and said to the people that you are sitting here while the inheritance of Rasulullaah ρ is being distributed in the masjid. The people came running there only to find nothing being distributed. They came back and said that there is nothing (being distributed). Hadhrat Abu Hurayrah τ asked as to what

was happening. The people said that there were a few people involved in Dhikr and some in the recitation of the Qur'an. He τ said that this is the inheritance of Rasulullaah ρ.

Imam Ghazaali ۥ has mentioned many narrations of this nature. Over and above them all is the command to Rasulullaah ρ,

وَاصْبِرْ نَفْسَکَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ وَ لَا تَعْدُ عَيْنٰکَ عَنْهُمْ ۚ تُرِيْدُ زِيْنَةَ الْحَيٰوةِ الدُّنْيَا ۚ وَ لَا تُطِعْ مَنْ اَغْفَلْنَا قَلْبَهٗ عَنْ ذِکْرِنَا وَاتَّبَعَ هَوٰىهُ وَکَانَ اَمْرُهٗ فُرُطًا (٢٨)

(O Rasulullaah ρ) Restrain (keep) yourself with (in the company of) those who, seeking His pleasure, call to (worship) their Rabb morning and evening (even though they are poor and of low social standing). (Even though the wealthy Kuffaar insist that you drive these Mu'mineen away so that they can draw close to you,) Do not shift your attention from them (the poor Mu'mineen) with the intention of acquiring the adornment of this worldly life (with the intention that if the wealthy Kuffaar accept Islaam, the status and financial strength of Islaam will grow). (Therefore,) Do not obey him (these wealthy Kuffaar) whose heart We have made heedless of Our remembrance, who pursues his (own) passions and whose (every) affair entails transgressing (by not living within the laws of Allaah Taa'la). [Surah Kahaf (the Cave) 18:28]

A number of narrations state that Rasulullaah ρ thanked Allaah Taa'la I for creating such people in his Ummah with whom he has been commanded to remain with. This very same verse prohibits Rasulullaah ρ from following with those whose hearts are negligent of the remembrance of Allaah Taa'la I, those who follow their desires and overstep the limits.

Now, those who follow the Kuffaar and sinners in all their Deeni and worldly affairs, who sacrifice a hundred lives for every statement and action of the polytheists and Christians should think for themselves about which path they are treading.

ترسم نہ رسی بکعبہ اے اعرابی　　کیں رہ کہ تو میروی بترکستان است

مراد ما نصیحت بود و کردیم　　حوالت با خدا کردیم ورفتیم

O ignorant Bedouin! I fear that you will not reach the Ka'bah because you are taking the road that leads to Turkistan

My work was to advise. I entrust you to Allaah Taa'la and bid you farewell

وما على الرسول الا البلاغ

Muhammad Zakariyya Kandehlawi

Madrasah Mazaahirul Ulum, Saharanpur

Monday,

5 Safar 1350

21 June 1931